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ABSTRACT

California State Standard 7.3 is delineated in the following manner: "Students analyze the geographic, political, economic, religious, and social structure of the civilizations of China in the middle ages." Seventh-grade students focus on the reunification of China under the Tang Dynasty and reasons for the spread of Buddhism; agricultural, technological, and commercial developments during the Tang and Sung periods; the influences of Confucianism; the importance of overland trade and maritime expeditions between China and other civilizations; the historic influence of such discoveries as tea, the manufacture of paper, wood block printing, the compass, and gunpowder; and the development of the imperial state. China in the Middle Ages provides a rich landscape in studying how a sophisticated global civilization maintained a traditional culture. With the stability regained by the Sui, Tang, and Song Dynasties, China solidified the political structure of a strong centralized government through practical methods of unifying the various Chinese subcultures. The lesson discusses the uses and significance of the topic; presentation and activities ("Beginning the Topic"; "Developing the Topic"; "Culminating the Topic"); extended and correlated activities; resources for the sample topic; and contains two figures. Appended are selections from Confucian Teachings, Doist Teachings, and Buddhist Teachings; four readings about China; and three poems. Suggested time for lesson implementation is three to five class periods. (BT)

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Course Models

World History and Geography: Medieval and Early Modern Times

Chinese Philosophy

Grade 7 Model Lesson for Standard 7.3

Edited by Dr. Michelle Zachlod

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World History and Geography: Medieval and Early Modern Times

Chinese Philosophy

Standard 3

Students analyze the geographic, political, economic, religious, and social structures of the civilizations of China in the middle ages in terms of:

1. the reunification of China under the Tang Dynasty and reasons for the spread of Buddhism in Tang China, Korea, and Japan
2. agricultural, technological, and commercial developments during the Tang and Sung periods
3. the influences of Confucianism and changes in Confucian thought during the Sung and Mongol periods
4. the importance of both overland trade and maritime expeditions between China and other civilizations in the Mongol Ascendancy and Ming Dynasty
5. the historic influence of such discoveries as tea, the manufacture of paper, wood block printing, the compass, and gunpowder
6. the development of the imperial state and the scholar-official class

Sample Topic for Standard 3:	**Suggested Time**
Compare Confucianism, Daoism, and Buddhism and analyze their contributions to Chinese culture and society	3 to 5 class periods

World History and Geography: Medieval and Early Modern Times

Chinese Philosophy

Table of Contents

Standard 7.3 Students analyze the geographic, political, economic, religious, and social structures of the civilizations of China in the middle ages.

Significance of the Topic 2

Presentation and Activities for the Sample Topic

A. Beginning the Topic 4

B. Developing the Topic 4

C. Culminating the Topic 6

Extended and Correlated Activities 7

Resources for the Sample Topic 9

Figure VI-1 – A Chronology of Periods in Chinese History 11

Figure VI-2 – Open Mind Activity 13

Appendix VI-1 – Confucian Teachings 14

Doist Teachings 17

Buddhist Teachings 20

Appendix VI-2 – Reading One: Book of Rewards and Punishments 23

Reading Two: Emperor Taizong on Effective Government 25

Reading Three: The Examination System 26

Reading Four: The Mutual Responsibility System 28

Appendix VI-3 – I am Poem. 30

Found Poem 31

Acrostic Poem 32

Significance of the Topic

Figure VI-1 in the Sixth Grade Course Model summarizes the important period and events in Chinese history for this period. This chart may be helpful bridging the seventh grade emphasis on China in the Middle Ages with the sixth grade curriculum of Ancient China. It can also serve in coordination with a similar chart provided for Japanese history in the seventh grade course model in order to compare the developments of these two Asian cultures. (See Figure VII-1, pages 164-65, of *Medieval and Early Modern Times*, 1994 edition.)

China in the Middle Ages provides a rich landscape in studying how a sophisticated global civilization maintained a traditional culture. With the stability regained by the Sui, Tang, and Song Dynasties, China solidified the political structure of a strong centralized government through practical methods of unifying the various Chinese subcultures. The sophisticated networks of roads and waterways physically connected the people while the comprehensive bureaucracy directly connected the people to the ruling dynasty. Throughout these dynasties' rule and those that followed, Chinese rulers also maintained unity through promotion of, and emphasis on, traditional Chinese belief systems.

Confucianism has exerted a profound influence on Chinese culture for almost 2500 years with its emphasis on social and political relationships and responsibilities. Daoism, another native Chinese belief system, rejected social conventions in promoting action in accordance with natural processes. Buddhism, coming to China from India in the first few centuries of the Common Era (C.E.) and flourishing during the age of political disorder before the Tang and Song Dynasties, preached that suffering is caused by becoming enmeshed in the web of earthly attachments and promoted escaping suffering through meditation and development of discipline and wisdom.

Many aspects of Chinese culture and society are rooted in the belief systems of Confucianism, Daoism, and Buddhism. Connections between Confucianism and Chinese culture can readily be seen in the civil examination system and the creation of meritocracy. Dynastic leaders throughout Chinese history have promoted Confucian philosophy as a way of ensuring their position of power by calling upon all in Chinese society to honor their responsibilities under the Confucian teachings. Daoist and Buddhist emphasis on the natural order and moral conduct permeates through almost all of Chinese art, poetry, and literature.

Much can be learned by examining the similarities and differences of these philosophies. On one hand, the differences can help particularly in understanding why one of the belief systems was promoted or popular at one time in history and another system was promoted or popular at a different time in history. For example, the dependence on Confucian ideology did not serve the people of Chinese society during

the age of political disorder after the fall of the Sui Dynasty. Confucius taught to uphold the social relationships of ruler and subject but, during this time. there was no ruler on the other end. The growth of Buddhism during this time was a testament of the people in need of hope in the mist of uncertainty in the world around them. In turn, as the Buddhism became more powerful in
China, dynasties that regained centralized control tried to curb its influence and solidify their own power by reinforcing the philosophy of Confucianism.

On the other hand, the similarities of these belief systems can help explain why many people in Chinese history could consider themselves a follower of all three without contradiction. Daoism's focus on the natural processes coincides with Buddhism's call for rejection of the earthly pleasures of power and material things in returning to a more simple existence. Even the social order imposed by Confucianist teachings can sometimes be interpreted as examples of the moral conduct called for by Buddhism in building good karma.

This reciprocal partnership of Chinese culture and belief systems is particularly evident in eras in Chinese history when cultural influence from the outside world became a cause to reassert traditional aspects of Chinese society and culture. During the Mongol's Yuan Dynasty. China became connected with the outside world more than any other time in their history gaining wealth and power through trade networks. However, because the ethnic Chinese were able to retain control of much of the lower administrative tasks of ruling the empire. Chinese society was able to remain virtually unchanged during foreign rule. After the Chinese expelled the Mongols they quickly returned to their traditional ways and gained a heightened sense of aversion to foreign influence. Moreover, in the 14th century the Ming Dynasty was poised for world domination in the wide open field of sea trade and exploration a century before any European voyages of consequence. However, in a time where global power was becoming defined by the extent of the expansion of that country's influence, China chose to suspend these expeditions, subordinate the merchant class, return the classically educated class to prominence, and promote traditional values.

This deeply entrenched connection between Chinese society and their traditional culture continues to be a matter of importance today in understanding China's place in the global 21st century. There is no way to truly understand China without understanding their long-held traditions and belief systems.

Presentation and Activities for the Sample Topic

The sample topic described below is meant to allow the students to examine generally the role of religion in a society (Beginning the Topic) as well as serve as and introduction to China's traditional belief systems (Developing the Topic). Students will

also be able to continue their study of these belief systems in examining how they manifest themselves in Chinese culture and society (Culminating the Topic).

A
Beginning the Topic

Discussions concerning religion can be very sensitive and personal topics. Assure that the students treat religious differences with respect and encourage questions about religious cultures other than their own. This will lay the groundwork that discussion of religions will be part of a broader investigation of culture. It is important to heighten the students' sense of the role of religion in today's society to serve as a basis of comparison to various historical periods. With a "Think, Pair, Share" activity, create a cluster of different ways people's religious beliefs affect their daily lives and surface in other parts of a society's culture. From this activity, students should have a sense of the wide-ranging effects a religion or belief system have on a society and culture. This concept will be revisited and drawn upon in the concluding part of the "Developing the Topic" section of the sample topic.

By this time in the year, the students can also draw upon concrete knowledge gained in other units to engage in a fruitful examination of the role of religion during the Middle Ages around the world. Using a model of Islam in the Middle East or Christianity in Medieval Europe, have the students take on the role of a ruler to create an "Open Mind" (see Figure VI-2) to examine how a ruler may see a practical benefit in encouraging a particular belief. Encourage them to examine how governments rely on religious systems to bind the various cultures under their political control. Then, have the students take on the role of a subject in the empire. Create another "Open Mind" to examine why the general population may become attracted to a new or introduced belief. Encourage them to examine how beliefs serve as a guide to assist people in their everyday lives and social interactions. What would be the particular concerns of the lower classes and the upper classes?

From these activities the students will be primed to search for the interaction between Chinese belief systems. and their culture and society.

B
Developing the Topic

This section will describe a way the students can discover for themselves the principle tenets of Confucianism, Daoism, and Buddhism by examining primary source statements from each philosophy's most important works. Some samples are reproduced in Appendix VI-1.

Ask student what they may already know about Confucianism, Daoism, and Buddhism. Encourage guesses.

Explain to the students that they will be examining these philosophies first-hand by reading excerpts from their important works. Challenge them by indicating that many of these excerpts are difficult to understand and are rather abstract. Encourage them to discuss the meaning within their group.

It is suggested that you schedule only one belief system per class period to allow depth of that investigation. Also considering your population of students, you may decide to use only a few of the provided sayings for each belief system and/or expose each group to only one belief system in depth and the others by a jigsaw technique.

Handout excerpts provided in Appendix VI-1. Place students in heterogeneous groups of three or four. You may want to have them fill out a chart that asks the students to put some or all of the sayings in their own words; apply some or all of the statements to a modern practical situation, and determine three or four unifying principles of the particular belief system. Also, ask each group to come up with one or two sayings that they agree with the most; disagree with the most, and list any that they don't understand. At the end of the examination, discuss their findings with the large group.

To solidify their knowledge of the belief system, assign a homework activity that can translate their knowledge to a different medium. Some examples may include having the students create a cartoon strip illustrating the main tenets of that belief system; create an acrostic poem using the name of the belief system; create one sentence by arranging four or five key words chosen by the teacher that summarizes what they learned; create a found poem using the phrases from the provided sayings; or, visually illustrate one or more of the ideas stressed by the belief system examined that day.

Repeat the above exercises with the other two belief systems.

After the students have discovered for themselves the basic principles of these three important belief systems in China, guide them to sections in the textbook or other brief secondary source that describes them. Use these to validate the students' findings and encourage questions about any inconsistencies.

Engage students in a discussion of the similarities and differences of Confucianism, Daoism, and Buddhism. Among others, they should be able to come up with the tendency of Confucianism to be more of a practical, everyday guide to social and political relationships; Daoism's rejection of political control and the emphasis on nature and the natural processes of life; and Buddhism's call to escape suffering by letting go of desires and physical wants to attain Nirvana.

The students are now ready to view these belief systems within a political and historical context. Guide the students through the reading of the appropriate pages of their textbook, paying particular attention to the conditions under which these philosophies were attractive to the general population, and when and why they were promoted or discouraged by the political elite.

C
Culminating the Topic

This part of the topic is meant to serve as an assessment of the students' understanding of the three belief systems as well as an extension activity on how the belief systems affected various aspects of Chinese society and culture.

Appendix VI-2 provides a four documents that reflect aspects of Confucianism, Daoism, and Buddhism in Chinese culture. After considering your population of students, you may provide them with some or all of the selections. Inform students that a single document may reflect one or more of these belief systems. If you elect to limit the number of documents, make certain to include Reading One since within this document you will find manifestations of all three belief systems.

The following are two examples of products the students can create to show their understanding of Confucianism, Daoism; and Buddhism within the social, historical, and cultural context of China in the Middle Ages:

- Essay: Formulate a thesis that asserts that the three belief systems are reflected in China's socie
- Making Connections Poster: Using the sources examined in this lesson, the student (or group c brief explanations of the connections.

Either of these products will serve well as an assessment tool alone or as part of a larger portfolio assessment method. Rubrics or scoring guides could be created to highlight and stress important elements of the project such as historical accuracy, use of primary source examples, variety of examples, and visual presentation.

Motivate the students with the prospect of displaying their work in the school library/media center, community center, or at a show designed to have the students present their work to a larger community audience.

Extended and Correlated Activities

- COMPARISON STUDY – Exploration by China and Europe: Provide two maps of the world for the students. Have the students investigate the routes and areas of exploration by major European explorers. Plot those routes on one world map. On the other world map, plot the routes and areas of exploration by China during the Ming Dynasty.

  You may consider a deeper study of exploration by having the students fill out a chart or write a report comparing other aspects of China's and Europe's world exploration. Investigate the motives for exploration how each interacted with the people when they arrived, etc. Discuss concepts such as colonization, trade networks, and cultural exchange.

- GEOGRAPHY CONNECTION: Have the students outline the modern country of China on a large the control of the various dynasties of China throughout the Middle Ages.

  At the end of the entire unit, revisit the map by creating a report organized by the Five Themes of Geography (Location, Place, Human Interaction with the Environment, Movement, and Regions) that addresses China's history from a geographical perspective. By adding particular requirements that were stressed during your investigation of China, this could serve as an assessment tool for the entire unit.

- LITERATURE CONNECTION: Literature from China can be used in a multitude of ways and for a variety of purposes. Collect a variety of folk tales from China (see Resources). Choose a purpose for examining a story. These investigative purposes can be, for example, to learn Chinese cultural values; traditional gender roles and relationships; traditional generation roles and relationships; China's physical environment; or, the Chinese perception and value of nature.

  Have the students choose a story from the collection or put students in groups provide a different story for each group. To ensure close reading and understanding of the story, consider having them answer a series of comprehension questions about their particular story. For analysis of the story, have the students create a product that shows consideration of the purpose for reading the story. They can create a "Found Poem," an "I Am Poem," or an "Acrostic Poem" that reflects the content of the story and the investigative purpose for reading the story (see Appendix VI-3 for poem directions). Conclude their investigation with a paragraph explaining how the story provides information about the investigative purpose.

  This activity takes students step by step through Bloom's Taxonomy of Knowledge

and Comprehension and, by using the stories for a investigative purpose, the higher level skills of analysis, synthesis, and evaluation.

- SCIENCE CONNECTION: Investigate Chinese inventions and advancements such as: the spinning wheel, coal and iron production, shipbuilding, the magnetic compass, the abacus, paper money, moveable type printing, the smallpox inoculation, and gunpowder. Have the students research an invention or advancement. What was the desired purpose? What historical circumstances surrounded the development of that invention or advancement? What effects did it have for the people of China? When did knowledge of that advancement or similar advancements surface in other parts of the world?

- VISUAL AND PERFORMING ARTS CONNECTION: Select excerpts from Eugene O'Neill's play "Marco Millions" describing Marco Polo's travels in China. Consider providing a consistent theme to the excerpts chosen. For example, you may choose scenes that highlight information about Mongol rule in China, or differences that Marco Polo observed between China and Europe, etc.

  There are a number of activities that can be used. For example, you may choose a Reader's Theater approach by providing different scenes to different groups of students. You may choose to have the students shorten their scene by creating their own lines that, as a whole, reflect the most important elements of the scene provided for them. Have the students then act out the play in sequence. These scenes could be performed to a larger audience of parents and other members of the school community.

  You may give the groups a choice to visually represent their scene in a cartoon strip format using captions and voice-bubbles to communicate the most important elements of the scene.

Resources for the Sample Topic

* Birch, Cyril. *Anthology of Chinese Literature: From Early Times to the Fourteenth Century.* New York Grove Press, Inc., 1965. This is a large collection that is organized by historical period. It includes commentary on only some the selections; however, each section begins with an informative introduction.

** Ebrey, Patricia Buckley. *Chinese Civilization: A Sourcebook.* Washington, D.C.: The Free Press, 1993. This is an excellent collection of source materials on China from traditional to modern times. It is available from the Center for Teaching about China, 2025 Eye Street N.W., Suite 715, Washington, DC 20006.
Note: the earlier edition (1981) is referenced in the published edition of the course model.

* Lao Tzu, *Tao Te Ching.* Translation by Gia-Fu Feng and Diane English. New York: Vintage Books, 1972. This principle Daoist text is essential for full understanding of the belief system. Although much is very abstract, many of the selections shed light on the philosopher's ideas.

Schirokauer, Conrad. *A Brief History of Chinese and Japanese Civilizations.* Orlando: Harcourt Brace & Company, 1989. This resource is well organized with many subtitles that allow for specified reading. I t is very useful in highlighting comparisons between Chinese and Japanese history.

* Teacher's Curriculum Institute, World History 07-4: *Imperial China and Feudal Japan.* Palo Alto, Calif.: Teacher's Curriculum Institute, 1993. Parts 1 and 2 of this notebook provide teachers with primary and secondary source materials as well as detailed lesson plans on China.

Computer and Internet Resources

The Silk Road. DNA Multimedia, 1995. Available from social studies supply houses this interactive CD-ROM examines the Silk Road throughout Chinese history. It includes an examination of Buddhist beliefs about death and reincarnation, building a yurt, and the cultural interactions of travelers along the Silk Road.

Religions of the World. Mentorom, 1995. Available from social studies supply houses this CD-ROM covers the history of the world's major religions including Buddhism and Confucianism. It includes forms of worship, passages, interviews with members of each belief system, and video clips of significant structures and places associated with the belief.

History and Culture of China. Queue, 1995. Available from social studies supply houses, this CD-ROM focuses on Chinese history as well as China's innovations in arts, religion and philosophy.

http://www. rims. k12.ca.us/SCORE/
The SCORE project (Schools in California Online Resources for Education) was created by teachers to create links to useful World Wide Web sites. The sites are organized by grade level and California Social Science Framework unit title. The sites are scored based on quality of information and visual appeal. These can be sources for both teachers and students. Lesson plans are also available.

Visual and Performing Arts Resources
(See the published edition of the Course Model)

O'Neill. Eugene. *Marco Millions. A Play.* New York: Horace Liveright, 1927. All or parts of this play about Marco Polo's travels to China could serve as a great guide for a Reader's Theater production in the classroom.

Resources for Other Topics

Note: the following are additional resources to supplement those listed on page 152-160.

Carpenter, Frances. *Tales of a Chinese Grandmother.* Rutland, Vermont: Charles E. Tuttle Company, 1973. These Chinese folk tales offer a vehicle by which to study Chinese cultural values.

Hamilton, Virginia. *In the Beginning. Creation Stories from Around the World.* San Diego, Calif.: Harcourt Brace Jovanovich, 1988. This anthology of creation stories includes "Phan Ku the Creator" from China.

Kendall, Carol and Yao-wen Li. *Sweet and Sour. Tales from China.* New York: Clarion Books, 1978. These Chinese folk tales offer a vehicle by which to study Chinese cultural values.

A CHRONOLOGY OF PERIODS IN CHINESE HISTORY

Paleolithic Period, c. 1,700,000-8000 B.C.

Neolithic and Chalcolithic Periods, c. 8000-2000 B.C.
- c. 8000 B.C. beginnings of agriculture
- c. 6000-5000 B.C. first jade work

Yangshao Culture, c. 5000-3000 B.C.
- c. 3000 B.C. beginnings of silk and lacquer production

Hongshan Culture, c. 4700-2920 B.C.

Liangzhu Culture, c. 3300-2200 B.C.

Taosi Longshan Culture, c. 2500-1900 B.C.

Xia Dynasty, c. 2100-1600 B.C.
- Erlitou Culture, c. 1900-1500 B.C.

Shang Dynasty, c. 1600-1050 B.C.
- c. 1500-1300 B.C. development of bronze casting
- c. 1400-1200 B.C. earliest Chinese script

Zhou Dynasty, c. 1050-221 (256) B.C.
- Western Zhou, c. 1050-771 B.C.
- Eastern Zhou, c. 770-221 (256) B.C.
  - Spring and Autumn Period 770-476 B.C.
  - Warring States Period 475-221 B.C.
  - c. 500 B.C. Confucius

Qin Dynasty, 221-207 B.C.
- 221 B.C. The First Emperor
- Chinese scripts standardized

Western Han Dynasty, 206 B.C.-A.D. 24
- c. A.D. 145-86 Sima Qian, author of first comprehensive Chinese history

Eastern Han Dynasty, A.D. 25-220
- c. A.D. 100 Introduction of Buddhism in China
- Three Kingdoms Period, A.D. 220-265

Western Jin Dynasty, A.D. 265-316

Eastern Jin Dynasty, A.D. 317-420

Northern Wei Dynasty, A.D. 386-534

Southern and Northern Dynasties, A.D. 420-589

Sui Dynasty, A.D. 581-618

Tang Dynasty, A.D. 618-907
- c. A.D. 600 porcelain flourishes
- c. A.D. 750 early woodblock printing

Five Dynasties, A.D. 907-960

Liao Dynasty, A.D. 916-1125

Song Dynasty, A.D. 960-1279

FIGURE VI-2

OPEN MIND ACTIVITY

DIRECTIONS: Adopt a particular historical perspective and title the "Open Mind" appropriately. Fill the head with pictures and short phrases in order to show what that person may be thinking about.

TITLE: _____

attach image

Appendix VI-1

Confucian Teachings

Selections from the *Analects*

The Gentleman

... Confucius said, "When he eats, the gentleman does not seek to stuff himself. In his home he does not seek luxury. He is diligent in his work and cautious in his speech. He associates with those who possess the Way, and thereby rectifies himself. He may be considered a lover of learning."

..."First he [a gentleman] behaves properly and then he speaks, so that his words follow his actions."

..."The gentleman does not worry and is not fearful."

..."The gentleman understands integrity; the petty person knows about profit."

..."The gentleman feels bad when his capabilities fall short of some task. He does not feel bad if people fail to recognize him."

..."The gentleman fears that after his death his name will not he honored."

..."The gentleman does not promote people merely on the basis of their words, nor does he reject words merely because of the person who uttered them."

..."If the gentleman is not dignified, he will not command respect and his teachings will not be considered solid. He emphasizes sincerity and honesty. He has no friends who are not his equals. If he finds a fault in himself, he does not shirk from reforming himself."

Humanity

..."If an individual can practice five things anywhere in the world, he is a man of humanity.... Reverence, generosity, truthfulness, diligence, and kindness. If a person acts with reverence, he will not be insulted. If he is generous, he will win over the people. If he is truthful, he will be trusted by people. If he is diligent, he will have great achievements. If he is kind, he will be able to influence others.'

..."When you go out treat everyone as if you were welcoming a great guest. Employ people as it you were conducting a great sacrifice. Do not do unto others what you would not have them do unto you. Then neither in your company nor in your family will there be complaints against you."

..."Those who possess virtue will be sure to speak out; but those who speak out do not necessarily have virtue. Those who possess the virtue of humanity certainly have strength; but those who are strong do not necessarily have the virtue of humanity."

..."When your father is alive observe his intentions. When he is deceased, model yourself on the memory of his behavior. If in three years after his death you have not deviated from your father's ways, then you may be considered a filial child."

On Governing

The master said, "Lead them by means of government policies and regulate them through punishments, and the people will be evasive and have no sense of shame. Lead them by means of virtue and regulate them through rituals and they will have a sense of shame and moreover have standards."

...Jikangzi asked Confucius about governing, posing the question, "What would you think of my killing those without principles to help those with principles?" Confucius responded, "You are the government. Why employ killing? If you want what is good, the people will be good. The virtue of a gentleman is like the wind, the virtue of a small person like the grass. When the wind blows over it, the grass must bend...."

source: Patricia Buckley Ebrey, ed., *Chinese Civilization: A Sourcebook* (Washington, D.C.: The Free Press, 1993), pp. 18-21.

Selections from the *Classic of Filial Piety*

Written during the early Han dynasty, the Classic of Filian Piety *was used to teach children basic moral maxims as they learned to read.*

Opening the Discussion

The Master said, "Filial piety is the root of virtue and the source of civilization. Sit down again and I will explain it to you. Since we receive our body, hair, and skin form our parents, we do not dare let it be injured in any way. This is the beginning of filial piety. We establish ourselves and practice the Way, thereby perpetuating our name for future generations and bringing glory to our parents. This is the fulfillment of filial piety. Thus filial piety begins with serving our parents, continues with serving the ruler, and is completed by establishing one's character."

The Son of Heaven

The Master said, "Those who love their parents do not dare to hate others. Those who respect their parents do not dare to show contempt towards others. The filial piety of the Son of Heaven consists in serving his parents with complete love and respect so that his moral influence reaches the common people and he becomes a model for the distant regions in all directions."

The Feudal Lords

"Although in superior positions, they are not arrogant and thus can hold lofty positions without peril. By exercising restraint and caution they can have plenty without going overboard. Holding a lofty position without peril is the way to preserve high rank for a long time. Having plenty without going overboard is the way to preserve wealth for a long time. If they retain their wealth and rank they will later be

able to protect their heritage and keep their people in peace. This is the filial piety of the feudal lords."

The Common People

"They follow the laws of nature to utilize the earth to the best advantage. They take care of themselves and are cautions in expenditures in order to support their parents. This is the filial piety of the common people. Thus form the Son of Heaven to the common people, unless filial piety is pursued from beginning to end, calamities will surely result."

source: Patricia Buckley Ebrey, ed., *Chinese Civilization: A Sourcebook* (Washington, D.C.: The Free Press, 1993), pp. 64-65.

Doist Teachings

The following are short passages from the Laozi, *a long philosophical poem.*

- Even without desires, one can observe its [the Way's] secrets.

- Do not honor the worthy,
  And the people will not compete
  Do not value rare treasures,
  And the people will not steal
  Do not display what others want,
  And the people will not have their hearts confused.

- A sage governs this way:
  He empties people's minds and fills their bellies.
  He weakens their wills and strengthens their bones.
  Keep the people always without knowledge and without desires
  For then the clever will not dare act.
  Engage in no action and order will prevail.

- The highest good is like water. Water benefits all creatures but does not compete. It occupies the places people disdain. Thus it comes near to the Way.

- The Way is eternally nameless.
  The uncarved block may be small,
  But no one in the world can subordinate it.
  If lords and kings could preserve it,
  All creatures would pay homage of their own accord,
  Heaven and earth would join to send down sweet dew,
  And without any decrees being issued, the people would be equitable....

- The Way functions in the world
  Much like the rivers flow into the sea.

- Make the state small and its people few.
  Let the people give up use of their tools.
  Let them take death seriously and desist from distant campaigns.
  Then even if they have boats and wagons, they will not travel in them.
  Even though they have weapons and armor, they will not form ranks with them.
  Let people revert to the practice of rope-tying [instead of writing].
  Then they will find their food sweet,
  Their clothes beautiful,
  Their houses comfortable,
  Their customs enjoyable....

source: Patricia Buckley Ebrey, ed., *Chinese Civilization: A Sourcebook* (Washington, D.C.: The Free Press, 1993), pp. 27-28.

Tao Te Ching
by Lao Tsu

Tao abides in non-action,
Yet nothing is left undone.
If kings and lords observed this,
The ten thousand things would develop naturally.
If they still desired to act,
They would return to the simplicity of formless substance.
Without form there is no desire.
Without desire there is tranquillity.
And in this way all things would be at peace.

* * * * *

A truly good man is not aware of his goodness
And is therefore good.
A foolish man tries to be good.
And is therefore not good.

A truly good man does nothing,
Yet leaves nothing undone.
A foolish man is always doing,
Yet much remains to be done.

When a truly kind man does something, he leaves nothing undone.
When a just man does something, he leaves a great deal to be done.
When a disciplinarian does something and no one responds,
He rolls up his sleeves in an attempt to enforce order....

* * * * *

Fame or self: Which matters more?
Self or wealth: Which is more precious?
Gain or loss: Which is more painful?

He who is attached to things will suffer much.
He who saves will suffer heavy loss.
A contented man is never disappointed.
He who knows when to stop does not find himself in trouble.
He will stay forever safe.

* * * * *

In the pursuit of learning, every day something is acquired.
In the pursuit of Tao, every day something is dropped.

Less and less is done
Until non-action is achieved.
When nothing is done, nothing is left undone.

The world is ruled by letting things take their course.
It cannot be ruled by interfering.

source: Lao Tsu, *Tao Te Ching*, Translated by Gia-Fu Feng and Jane English (New York: Vintage Books, 1972).

NOTE to the editor: This book is not paginated.

Buddhist Teachings

Selections from the *Dhammapada*

Like a spider caught in its own web is a person driven by fierce cravings. Break out of the web, and turn away from the world of sensory pleasure and sorrow.[1]

* * * * *

If you want to reach the other shore of existence, give up what is before, behind, and in between. Set your mind free, and go beyond birth and death.[2]

* * * * *

The mind is flighty and hard to grasp; the mind pursues all its desires. To tame the mind is great goodness. Subdue the mind and know tranquillity.[3]

Wei Shou, a sixth century Chinese historian, wrote the following description of Buddhist teachings.

The words we use for Buddha (Fotu or Foto) are based on the sound of the words used in the western land. The meaning of the word is "awakened." It refers to destroying impurities and gaining understanding, which lead to sagely enlightenment.

* * * * *

...[E]veryting in this and all other lives is a result of karma. Through the three ages of the past, the present, and the future, the conscious spirit is never destroyed. Any act of good or evil will be recompensed [repaid]. By gradually accumulating good deeds, purifying vulgarities, passing through many forms, and refining the spirit, one can arrive at a level at which rebirth will not recur and thus attain buddhahood.... Through building up one's goodness and obedience, eliminating desires, and practicing serenity, one can break through....

* * * * *

There are...five prohibitions: one must not kill, rob, commit adultery, lie, or drink wine.... They say that those who adhere to these rules will be reborn among heavenly beings or humans, but those who violate them will end up suffering with demons and animals....

* * * * *

Nirvana means annihilation and crossing over. Another interpretation is that it means eternal joy; one is enlightened, free from change and suffering....

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[1] *Across the Centuries* (Boston: Houghton Mifflin, 1991), p. 195.
[2] Ibid.
[3] Teacher's Curriculum Institute, *Imperial China and Feudal Japan* (Palo Alto, Calif.: Teacher's Curriculum Institute, 1993), slide 1.3D.

source: Patricia Buckley Ebrey, ed., *Chinese Civilization: A Sourcebook* (Washington, D.C.: The Free Press, 1993), pp. 98-99.

The following is a biography taken from the sixth century Lives of Eminent Monks. *The biography of Zhu Seng Du illustrates how a person is caught between traditional Chinese social obligations and one's calling to follow the teachings of Buddha.*

Zhu Seng Du was originally named Wang Xi (Xuanzong) and came from Donghuan, in Guangdong, South China. He came from a lesser literati family but was a very presentable young man. When he was sixteen his spirit soared high and his character stood out among his peers. His personality was mild and he was well loved by his neighbors. He lived with his mother and was a filial son to the last letter of the Confucian code. He courted the daughter of Mr. Yang Deshen in the same village. The Yang family was also respectable. Their daughter, Tiaohua, had a comely face and proper poise.... The day he proposed to her, she accepted. However, not soon afterwards and before the marriage was set, Tiaohua's mother died. Tiaohua's father soon followed. Meanwhile, Du's mother also passed away. Suddenly realizing the transience of this world, Du left it behind and entered a monastic order, changing his name into Seng Du, Du, the follower of Sakyamuni. He left his trace beyond the world of dust and wandered, as a student, in faraway places. Tiaohua, after having tended to the mourning rites for her parents, realized that there was no place in society for a woman like her without anyone on whom to depend, neither parents, husband, nor child. Therefore she wrote to Du, "According to the Confucian norms of filial piety the hair and skin of one's body, being something one received from one's parents, should not be harmed. The ancestral temples should not be abandoned as you, Du, the monk, have done. Moreover, considering the teaching of Confucian society you should abandon your lofty hermit ideal, and arousing your talents make a name for yourself in the world. Through your success you should let shine the spirit and glory of your ancestors and be a comfort to those close to you, fulfilling the expectations of both man and the spirits."....

Seng Du responded, "Serving the king, as demanded by Confucianism, is to assist in the ruling of one's country. That cannot be compared with pursuing the Buddhist path for all peoples. Serving one's parents means to establish a family of one's own; but that cannot be compared with following the Buddhist path for the sake of all beings in the three realms. The dictum Never to harm your body or hair' is the narrow advice of those committed to the world. I am ashamed that my present virtue has not extended itself to cover even that filial duty. However, small baskets of earth add up to a mountain: all beginnings are small. Thus I put on my monk's gown, drink the pure water, and laud the wisdom of the Buddhas. Although the dress of princes, the food of the eight rarities, the sound of music and the color of glories are all fine, I would not trade my lot for them. If our minds are in tune to one another, we will meet in nirvana. However, people's hearts are different, just as their faces are. Your distaste for the

hermit's way is like my indifference to the world. Dear one, let this be the last parting and let all the karmic ties from ten thousand years past that brought us together end here. Time is running short. The student of the dharma must learn to daily eliminate his attachment to the world of action. Men and women of the world, however, should adapt themselves to the times. You are, in age and virtue, in your prime, so you should pursue what you desire and admire. Do not keep this man who is committed to Buddhism in your mind and thereby lose the best years of your life." ...

Du's mind was made up and, like a rock, it could not he swayed. Touched by his reply, Tiaohua also entered an order and became a nun.

source: Patricia Buckley Ebrey, ed., *Chinese Civilization: A Sourcebook* (Washington, D.C.: The Free Press, 1993), pp. 99-100.

Appendix VI-2

Reading One
Book of Rewards and Punishments

The spread of printing made the Book of Rewards and Punishments *one of the most widely circulated books in China. The book was popular during the Song and Qing dynasties. The following excerpt provides a sampling of the attributes of good and evil persons.*

The grand elder has said that calamity and misfortune cannot gain entrance of their own into a person's life; it is the individual alone who calls them in. Good and evil are requited [compensated] as automatically as shadow follows form. In keeping with this principle, Heaven and earth have spirits who judge transgressions. These spirits take into account the lightness or gravity of the evil deeds that human beings have committed and then deduct from those individuals' life spans correspondingly. After diminishing the culprits' life expectancy, they reduce them to poverty and visit upon them innumerable calamities. Everyone comes to hate them. Punishment and misfortune pursue them wherever they go; happiness and pleasure flee from them. An unlucky star torments them. When their allotted time is up, death claims them....

People who want to achieve immortality must...recognize the way of evil and stay clear of it.

- They accumulate virtue and gain merit and have compassion for all living things.
- They exhibit loyalty to their ruler, filial obedience to their parents, true friendship to their older brothers....
- They take pity on orphans and are kindly toward widows; they venerate the elderly and are warmhearted toward the young.
- They will not permit themselves to do any harm even to an insect, a plant, or a tree.
- They consider it proper to feel sorry when others suffer misfortune and to rejoice when others enjoy good fortune, to aid those in need and to assist those in danger....
- They do not dwell on the shortcomings of others, nor do they brag about their own strong points....
- They accept honors only with misgivings.
- They show favor to people without seeking anything in return....

Evil persons, on the other hand, are devoid of righteousness, as their actions reflect.

- They turn their backs on the correct principle and equate wickedness with capability.
- They act heartlessly and do injury and harm....
- In office they are tyrannical towards their subordinates and take credit for their work....
- If they receive some kindness, they show no gratitude....

- In war they kill those they have captured and slaughter those who have surrendered....
- They ignore the law and take bribes....
- Evil persons shoot creatures that fly and hunt those that run, stirring up hibernating animals and rousing roosting fowl....
- They hope for others' ill-fortune and ruin in order to secure advantage for themselves....
- They disregard the public good for their own private advantage....
- They use power tyrannically to intimidate others, not hesitating to inflict cruel and even fatal injury on people....
- When they see others prosper, they desire to have them censured and exiled....
- Having borrowed, they wish their creditors would die to avoid repaying them....
- They fly into a rage at their teachers and are obstinate towards their elders....
- They are more than happy to employ tricks and mischief to achieve their ends and gain wealth by plundering....
- They engage in quarrels and lawsuits....
- They reject virtue and adopt rebelliousness....
- They sell people contaminated food to eat; they deceive people by teaching falsehoods....

A man with these evil traits is without loyalty and virtue, a woman without kindness and obedience....

A person who has been guilty of doing evil but later changes, repents, ceases to indulge in wickedness, and follows the good completely can attain happiness and success little by little. This can be called changing disaster into blessing.

Therefore, good people are of virtuous speech, virtuous demeanor, and virtuous behavior. If they maintain these three modes of virtue every day, in three years' time Heaven will definitely shower them with its blessings. Wicked people are of evil speech, evil demeanor, and evil behavior. If they maintain these modes of evil every day, in three years' time Heaven will definitely rain down disaster upon them. How then can we not but endeavor to act properly!

source: Patricia Buckley Ebrey, ed., *Chinese Civilization: A Sourcebook* (Washington, D.C.: The Free Press, 1993), pp. 142-45.

Reading Two
Emperor Taizong on Effective Government

Emperor Taizong, 600-649 C.E., was the second Tang emperor. During his reign, between 626 and 649, he improved the administrative structure of the government.

HOW A RULER SHOULD ACT

A country cannot be a country without people and a ruler cannot be a ruler without a country. When the ruler looks as lofty and firm as a mountain peak and as pure, bright, and illuminating as the sun and the moon, the people will admire and respect him....

ESTABLISHING RELATIVES

The country is huge and the responsibility for it is heavy. A huge country cannot be evenly governed by the emperor alone; the responsibility is too great for one man. Thus, the emperor should enfeoff [give an estate to] relatives to guard the outlying prefectures....

Subordinates granted too much power can develop into insurmountable problems for the throne. On the one hand, subordinates granted too little power will not be strong enough to protect the throne. Thus, the best way is to enfeoff many relatives to even up their power and to have them regulate one another and share one another's ups and downs. By so doing, the throne need not suspect its subordinates and the subordinates need not worry about being wronged or injured. These are the precautions one should take in granting fiefs. Neutralizing the power of subordinates so that no one of them gets to be too strong or too weak is indeed the key to securing one's throne....

WELCOMING ADVICE

The emperor, living in the palace, is blocked from direct access to information. For fear that faults might be left untold or defects unattended, he must set up various devices to elicit loyal suggestions and listen attentively to sincere advice. If what is said is right, he must not reject it even through it is offered by a low servant. On the other hand, if what is said is wrong, he must not accept it even though it is given by a high official....

DISCOURAGING SLANDER

Slanderers and flatters are as harmful to the country as grubs to seedlings. They devote all their time to getting ahead. At court they compete for power and out of court they compete for profit....

Advice that grates is difficult to take, but words that fall in with one's wishes are easy for one to follow...A wise emperor accepts bitter criticism that benefit his conduct; a foolish emperor takes sweet flattery that leads him to destruction. Beware!

source: Patricia Buckley Ebrey, ed., *Chinese Civilization: A Sourcebook* (Washington, D.C.: The Free Press, 1993), pp. 112-14.

Reading Three

The Examination System

During the Tang Dynasty examinations came to play an significant role in the selection of men for public office. Those who passed the exams were eligible for important posts in the royal government. The following are stories about how people were affected by the examination system are believed to be based on actual incidents. These stories were recorded during the late Tang Dynasty.

Xiao Yingshi passed the imperial examination in 735. Proud of his talent, he was unequaled in conceit and arrogance. He often took a pot of wine and went out to visit rural scenic areas. Once during such an outing, he stayed at an inn, drinking and chanting poetry by himself. Suddenly a storm arose, and an old man dressed in a purple robe came in with a page boy to take shelter. Because of their informality, Xiao Yingshi treated them rather insolently. In a short while, the storm was over, the rain stopped, carriages and retinues [bands of people] came, and the old man was escorted away. Flustered, Xiao Yingshi inquired about the old man's identity, and the people around him said, "That was the minister of personnel. "

Now, Xiao Yingshi had gone to see the minister many times, yet had not been received. When he heard that the old man was none other than the minister himself, he was flabbergasted.

The next day, Xiao brought a long letter with him and went to the minister's residence to apologize. The minister had him brought into the hallway and scolded him severely. "I regret that I am not related to you in any way, otherwise I would like to give you some good family discipline.'" said the minister. "You are reputed to be a literary talent, yet your arrogance and poor manners are such that it is perhaps better for you to remain a mere *jinshi* (presented scholar)."

Xiao Yingshi never got anywhere in officialdom, dying as a chief clerk in Yang prefecture.

*****

Xu Tang was from Jing county of Xuanzhou and had been taking the examinations since he was young. In the same village there was a man named Wang Zun, who had served as a minor government clerk when young. After Xu Tang had taken the examination more than twenty times, Wang Zun was still but a low functionary in the government. Yet Wang Zun wrote good poetry, although no one knew about it because he kept it a secret.

One day, Wang Zun resigned from his post and set out for the capital to take the imperial examination. As he was approaching the capital, he met Xu Tang, who was

seeing some friends off at the outskirts of the city. "Eh," Xu Tang asked him "what are you doing here in the capital?"

"I have come to take the imperial examination," answered the former functionary.

Upon hearing this, Xu Tang angrily declared, "How insolent you are, you lowly clerk!" Although they were now fellow candidates for the imperial examination, Xu Tang treated him with contempt. But in the end, Wang Zun passed the examination and became very famous. Xu Tang did not pass until five years later.

source: Patricia Buckley Ebrey, ed., *Chinese Civilization: A Sourcebook* (Washington, D.C.: The Free Press, 1993), pp. 128 & 130.

Reading Four

The Mutual Responsibility System

The Chinese government periodically tried to organize people to make them easier to rule. The Mutual Responsibility System was one such method. It organized people into units. Zhen Dexiu (1178-1235), a magistrate in Fujian province, posted the following notice about the mutual responsibility system. The wording of the document makes it clear that the local population had expressed fears about the implementation of the system.

In ancient times people regarded an obligation toward a neighbor as a significant matter. They considered themselves friends whether they were in the village or elsewhere. They assisted each other in the duties of guarding their villages and they supported each other in times of illness. Our local units of today are actually derived from such ancient practices, but now very few people realize the meaning of such organizations, and neighbors often treat each other like strangers.

Recently the mutual responsibility system *(baojia)* has been reactivated by the government. This is something which pleases me very much for not only can the mutual responsibility system provide us with protection against the unexpected, but it will promote the ancient practice of neighborly relationships among people who live in close proximity. Because of uncertainties as to how to make the division into geographical units, this system has not yet been put into effect. Nevertheless, people in the various communities have already expressed suspicion about the system out of fear that it will mean obligatory labor. I have listened attentively to the arguments of the elders and would like to point out that the practice of the mutual responsibility system will be limited primarily to dealing with thefts and negligence. For instance, if one family is robbed, it usually cannot catch the thief; whereas when the whole community is engaged in the search, the thief will have no place to hide. If a house is on fire and the family cannot extinguish it, the neighbors will offer their assistance, and the fire will certainly be put out. Military activities such as fighting against rebels from other parts of the nation will he responsibility of the militia forces, the recruited soldiers, and the national guard; our people will not be required to perform such duties.

Generally, only one man per family will be required to enlist. Poor scholars with no servants and single men who are old or physically unfit are exempt from duty. Every five days there will be roll call, just to keep a rough count of the number of people involved. Sometimes there will be a call to patrol the region, but usually it will not be necessary. These are my plans, but up to now most of our citizens have not understood them and thus have been skeptical of the program. They fail to see that the mutual responsibility system is designed to protect them, not disturb them, and that they have nothing to be apprehensive about. I have lived here six years, and all the people in this city are my neighbors. I have always wanted to meet each one of you, yet there never seemed to be an opportune occasion. I would like to hold a general assembly now, but my resources do not allow it. I will, however, make a joint sacrifice with one hundred

neighboring families at our local temple in the middle of this month. I will provide all the offerings which will, after the ceremony, be shared by everyone present—scholars, farmers, artisans, or merchants—without discrimination. This will be in accord with the ancient principle of community harmony. As to the seating, however, there will be assigned areas for each group.

On that day I will explain to you the meaning of a friendly neighborhood as well as the purpose of the mutual responsibility system to dispel your doubts. I will have the gathering announced in all areas under my administration and have this notice posted on doors so that everyone will be informed of it.

source: Patricia Buckley Ebrey, ed., *Chinese Civilization: A Sourcebook* (Washington, D.C.: The Free Press, 1993), pp. 186-87.

Appendix VI-3

I AM POEM

Take on the character of a person in the story. Complete the following phrases to create a poem that reflects the content of the story.

I am _____

I am _____
I wonder _____
I hear _____
I see _____
I want _____
I am _____

I pretend _____
I feel _____
I touch _____
I worry _____
I cry _____
I am _____

I understand _____
I say _____
I dream _____
I try _____
I hope _____
I am _____

FOUND POEM

Select phrases directly from the story. Phrases are arranged to create a poem of 10-15 lines, with no line longer than nine words. Phrases can be used in any order. You may repeat words or phrases. You may leave words out, but the order of the words within a phrase cannot be changed. No words may be added to the phrases from the story. The poem should reflect the content of the story.

ACROSTIC POEM

Choose a significant word that represents the story. Using the letters making up that word as the first letter of that line, create a poem that reflects the content of the story. Lines can be words, phrases, and/or sentences.

Phan Ku, the Creator

P risoner of the Egg
H _____
A _____
N _____

K _____
U _____

T _____
H _____
E _____

C _____
R _____
E _____
A _____
T _____
O _____
R _____

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